

# The Relationship between the Feeling of Distributive Justice and National Identity of the Youth

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**Abstract**—This research studies the relationship between the feeling of distributive justice and national identity of the youth. The present analysis intends to experimentally investigate the various dimensions of the justice feeling and its effect on the national identity components. The study has taken justice into consideration from four different points of view on the basis of availability of valuable social sources such as power, wealth, knowledge and status in the political, economic, and cultural and status justice respectively. Furthermore, the national identity has been considered as the feeling of honour, attachment and commitment towards national society and its seven components i.e. history, language, culture, political system, religion, geographical territory and society. The 'field study' has been used as the method for the research with the individual as unit, taking 368 young between the age of 18 and 29 living in Tehran, chosen randomly according to Cochran formula. The individual samples have been randomly chosen among five districts in north, south, west, east, and centre of Tehran, based on the multistage cluster sampling. The data collection has been performed with the use of questionnaire and interview. The most important results are as follows: i) The feeling of economic justice is the weakest one among the youth. ii) The strongest and the weakest dimensions of the national identity are, respectively, the historical and the social dimension. iii) There is a positive and meaningful relationship between the feeling political and statues justice and then national identity, whereas no meaningful relationship exists between the economic and cultural justice and the national identity. iv) There is a positive and meaningful relationship between the feeling of justice in all dimensions and legitimacy of the political system. There is also such a relationship between the legitimacy of the political system and national identity. v) Generally, there is a positive and meaningful relationship between the feeling of distributive justice and national identity among the youth. vi) It is through the legitimacy of the political system that justice feeling can have an influence on the national identity.

**Keywords**—Distributive justice, national identity, legitimacy of political system, Cochran formula, multistage cluster sampling.

## I. INTRODUCTION AND STATEMENT OF THE PROBLEM

NATIONAL identity can be considered the most important and the most comprehensive identity with the highest level as an identity. Identity derives from the "who's who" of a person's need to be known or introduced to someone or somewhere. This feeling of belonging is an essential need that exists above every individual. From one perspective we can say that identity has a long history as old as human history. National identity is the process of consciously answering a nation's questions about its past, quality of origin, civilization, political-economic, cultural status and important values of its historical identity. So, national identity is the feeling of belonging and commitment

to the national community which the individual is a member. This definition includes beliefs, values and norms, history, religion, customs, literature, myths, and so forth. In recent decades, the debate over national identity has become increasingly important. One of the issues that are currently of the focus of many scientists, researchers and policymakers is the identity crisis, especially among young people. Having a significant advance in the field of communication and information and the widespread influence of various social, political and cultural patterns, individuals are faced with a massive influx of information so values, patterns and of course identity as a set of emotions, feelings, values and attitudes along this path will undergo significant changes. When people are separated from their former identities and cannot join new identities, they become uncertain and confused. In this situation, people will be faced with questions such as who we are and what we are and what we should be.

Several studies have emphasized several factors in this regard [1]-[4], [7], [11]-[13], [16], but in this study, we focus more on the effect of the feeling of distributive justice on the weakening or strengthening of national identity. The hypothesis of this study is that in a society where justice is not governed in different aspects of the social system or that people's feelings imply a lack of justice, national identity in all its components will be in crisis. Young people, who form a large population of society and are the cornerstone of the future of the country, must feel responsible and committed to their national identity, as it will ensure the development of society in social, political, economic and other aspects. In this regard, it is important to identify and study the factors affecting the weakening or strengthening of national identity.

## II. THEORETICAL FOUNDATIONS

In the English language "identity" is defined as the characteristics, feelings or beliefs that differentiate one from another and determine the nature of a person or thing. The word identity is derived from the word "identitas" and is used in two apparently contradictory meanings of "match and similarity" and "differentiation and difference" [5].

Most psychologists and personality theorists regard identity as a personal and private subject primarily. They believe that identity is related to one's personality traits and feelings [6]; But sociologists and social psychologists have also paid attention to it as part of one's human identity forms in relation to other people or membership in human groups.

### Identity Types

In general, the use of identity in the two domains of human

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and social life studies has led to the emergence of two general types of identity, namely individual identity and social identity.

Individual identity is the individual's personality traits that make him or her different from others. Personal identity is the subject of much discussed by psychologists and is referred to as personality. In fact, although it is difficult to determine the boundary between individual and social identity, based on existing definitions of individual identity, it reveals the unique characteristics of individuals and is the product of individual relationships with others (interpersonal relationships).

Social identity is another part of identity that is opposed to individual identity. Social identity is the result of one's membership in social groups, and by using the pronoun "we" one identifies oneself with others i.e. members of other groups who have distinctions with him, and more precisely his group. In a social identity, there is a strong emphasis on belonging to a group and the feeling of commitment and responsibility to the members. To clarify the meaning of social identity we can mention identities such as family identity, neighbourhood identity, ethnic identity, organizational identity, class identity and national identity that indicate membership of individual in different social groups and his or her social origin.

Depending on belonging to different groups, individuals can have multiple social identities at the same time without any contradiction. For example, a person may also be a member of an organization while belonging to a particular ethnicity. Someone can also refer to themselves as belonging to a family or a neighbourhood in order to identify themselves to the others and to emphasize on their own certain identity.

National identity is one of the types of social identities which in a way can be considered as the most comprehensive and general identity at the level of social systems. Therefore, it is of particular importance in comparison with other social identities. Usually in national identity literature, the state and the nation are elements of its formation. However, some sources consider the concept of national identity as a result of the formation of the nation-modern states.

#### *Government*

The word State stands for the Latin root *Stare*, and more precisely for the word *Status* means stationary. This term is usually referred to as being stationary, consistent, and in a certain position constant or stable [7]. There are various meanings in the definition of government such as; form of government or political system (royal government, republic); government and the supreme administrative organization of a nation, sum of the citizens known as the political body, the state of a country that is subject to unified political sovereignty [8].

Some have considered the Greek city-state the first form of government in Europe. Similarities can be found in examining and comparing modern governments with the Greek city government. City governments have been the product of the unification of families and tribes within cities whose form and size have been subordinate to geographical conditions, so they have been small compared to modern governments, but both

have distinct and demographic territories and the idea of citizenship and rule are assigned to both of them. The modern state is the product of numerous historical events and has emerged as a sovereign institution throughout the history. This right arose out of the need for a competent authority that could refer to it for existing disputes and rely on it as the final decision maker. Although there were some other forms of institutions such as the church or local governments, before the formation of the state, these organisations considered the specific interests of a limited number of individuals, while the state in the modern way had to include the interests of individuals and regulate some common codes of conduct to them.

#### *Modern Governments*

Today, the state has been changed in meaning and content, and the term modern state has been used with the following characteristics. i) The state is geographically located and governs in a geographical area. Within this land there are people who are considered citizens and have special rights and immunities. ii) Each state claims to have superiority on the other organizations, parties and interior groups. Such superiority and dominance are based on the rules agreed upon by members of society. iii) The government enforces the law and specifies the binding rules in accordance with social agreement and the public interest and obliges people to enforce it. iv) The government has broader and more comprehensive goals than any other organization or group, and its ultimate goal is to provide for the common good. v) Government is a kind of continuous public power. This power does not depend on rulers or nationals, but rather it is in the feeling of legal authority. The State as a public power includes positions and roles that represent authority.

#### *Identity Analysis Approaches*

There are several approaches to identity analysis. The first approach is with the view of "essence" or "nature". That is to say, proponents of this approach consider identity as a constant thing and believe in the essence of identity. They regard identity as inherent in the entity and within the individual, which is constant in all human beings.

The second approach is called "structuralist". What this means is that identity is a social fabric, it has not come from somewhere and humans have not discovered it anywhere, but it is made by social conditions. They believe that the identity of something is not natural, inherent and pre-existing, but must always be constructed. Humans must always classify things or individuals and place themselves within that class.

The third approach is the discursive approach, which is based on the belief that identities are the product of discourse. In fact, all social categories are made up of discourses. Social realities are born and formed in discourses and do not exist outside of it. On the other hand, because discourses are fluid and free from obstruction, identities change. If the discourse changes, the identity also changes, so every human being has the potential to have multiple identities [9].

The orientation of the present study is mainly based on the

second approach and the definition of socially constructed meaning and focuses more on sociological and social psychology approaches by categorizing macro, micro and integrative perspectives and their major theorists.

Parsons considers the interaction and relationship between the social system and the personality system as a source of diversity or conflict of social identities. He refers to the social system as the result of the prevailing economic, political, and cultural structures in every society, and the personality system is in fact a psychosocial entity which is the main source of the interpretation of the situation for the interaction of the individual and society. From the psychological view, personality expresses the personality traits by which one separates oneself from others, and in the social aspect it reflects the sharing of beliefs, values, and norms that link the individual to the others and align their actions with them. There are two main types of personality systems: the "specialist" personality system and the "generalist" personality system [10].

In a specific personality system, the social actor considers particular criteria and characteristics when judging the social phenomenon or objects, and forms his or her action based on it whereas, in the generalist personality system, the actor forms his judgment based on general and generalizable feature [11]. Accordingly, there is a generalist view on the formation of social identities and of the feelings and belonging of individuals to such identities that are based on some common values and characteristics among individuals.

Richard Jenkins is one of the most recent theorists on identity and social identity in particular. He represents his points of view by complete overview of existing theories (sociology, anthropology and psychology) on identity. He considers social identity as the characteristic of all human beings as social beings and believes that one can use the same model for understanding individual and social identity because individual identity without social identity and social identity without individual identity cannot be identified and understood. During the identification process, individuals perform two actions, first the classification of objects and individuals, and the second to relate themselves to something or another [12]. In other words, they first identify individuals, groups and subgroups based on similarities and differences, and then identify themselves as one or some of them. Accordingly, social identity refers to the ways in which individuals and communities are differentiated from other individuals and communities in their social relationships. It is a systematic establishment and differentiation of ratio of the similarities and differences between individuals, between communities, and also between individuals and communities. In fact, Jenkins believes that without a social identity, i.e. specific frameworks that reveal differences and similarities, individuals in a community will not be able to communicate meaningfully and consistently. Governmental and non-governmental institutions, political and cultural communities, social and sports clubs, beliefs and traditions, and even how belonging and ways of belonging to one social group, resistance to dominant social identity or other identity

groupings, all are factors that somehow contribute to explaining and reflecting social identity.

On the social identity of individuals, Giddens [13] believes that social functions, the process of reflection, rationalization and self-awareness and reflection of that identity always place the individual in the process of constructing [13]. That is, identity is formed on the basis of self-awareness as well as social conditions and situations in time and place.

For Giddens, identity is not a fixed phenomenon and changes under the circumstances. While having different dimensions of identity, one exists as a whole and distinct from other identities. In the traditional era, one's identity is unified and predetermined and was based on customs and traditions, in contrast to the new era that the personal identity of individuals has many facets and is constantly revising and changing. The media, books, electronic devices, newspapers, the information they provide have an enormous impact on every type of human experience and group and social life [13].

In examining definitions of national identity, the most important and acceptable concept that can serve as a proper definition is Parsons' concept of community. With a review and analysis of this concept, Chalabi knows it as a definite publishing body with consistency and as a reference for defining membership of its members [14].

The community of society assumes a relatively certain population of members, which in modern society is referred to as "citizens". In addition, the other assumption of a community is that it is a "social reference organization" that is politically organized on a territorial basis and guarantees its survival through a "normative order". The second major criterion is that community at each level is characterized by a "shared cultural tradition".

Masoud Chalabi, a theorist and a professor of sociology, introduces two symbolic elements in the cultural structure of social society [14]-[16]. The first is the transgenerational tradition and the second is the social structure.

The transgenerational tradition means traditions and elements that are perpetual from and is not specific to one generation. The transgenerational tradition has several essential elements such as a common language, shared cultural history and the temporal continuity of tradition between members of a community. Since historical events are sequentially on one continuum, today's events are associated with future events and happenings. Each one, while inheriting his ancestors, is also one of the ancestors of the future community. Accordingly, this causes the feeling of solidarity of members of a community with their ancestors and future generations and the maintenance of social solidarity. The social structure of drift can be identified on the basis of the nature and meaning of the concept of "trust relations". Members of the community have relationships with each other on the basis of a social contract that obliges them to hold themselves accountable and committed to each other. He considers the social system as the highest level of the whole society including four sub-systems [15] (economic, political, cultural-social and social systems) (Table I). In his view, each of these subsystems has specific relationships, production

patterns and contradictions. Also, the means of exchange are different from each other.

TABLE I  
A SOCIAL SYSTEM [15]

<b>Political system</b>	<b>Economic system</b>
Relation: Authority	Relation: Exchange (subsistence)
Product: The power	Product: Goods and services
Tools: The power	Tools: Money
Conflict: Between social Classes	Conflict: Between individual and society
<b>Societal Community (social system)</b>	<b>Cultural system</b>
Relation: Emotional	Relation: Conversation
Product: Feeling	Product: Knowledge
Tools: Infiltration	Tools: Awareness
Conflict: Between Races	Conflict: Tradition -Modernism

The social community system is based on emotional

relationships. In this area, people's actions are subjected to social feeling and commitment to each other. By producing feelings, consequently the emotional energy is provided that leads to the maintenance of social cohesion (national cohesion) and social commitment. Chalabi uses the term "essentialism" that calls the national community as "community of communities". In other words, a social community or national community is a combination of smaller communities such as ethnic, religious etc. that in a greater degree, they have solidarity, commitment, and affection to each other [15]. Finally, Chalabi's definition of (national) social identity is the feeling of pride and belonging to a national community like pride in national language, religion, homeland, national customs, cultural and political life, people and national government (Fig. 1).

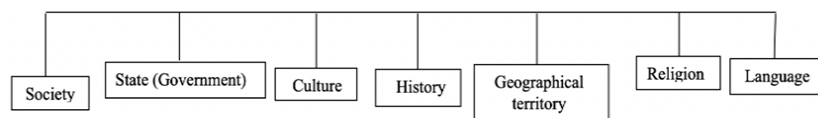


Fig. 1 Dimensions of national identity (community)

Following of Parsons in social order aspects as a factor in maintaining social cohesion, Chalabi [14]-[16] emphasizes on it in discussing social consensus. He divides the social order into two types; i) Political order or external order ii) Adaptive order or inner order.

According to the concept of political order or external order, social order is exercised externally and with the backing of power, and individuals of the community pursue it in accordance with their interests. In such an order, social consensus is weak and fragile, generalized mutual trust, generalized internal commitment, and generalized emotional attachment are weak or totally absent. This sometimes leads to a contradiction in social identity.

In adaptive order or inner order, social adjustment is a kind of internal adjustment and individuals are responsive to each other. If such an order exists, social trust, internal commitment and national empathy will be established and generalized, and universal social consensus will be created. On this basis, we can point to the formation of social identities in such society. Despite widespread and generalized social consensus and relatively unified social identities, society attains greater power in different dimensions in dealing with alien cultures and the process of cultural dissemination, while it can be more immune against their destructive and degenerative effects. It is also able to deal with it actively and attract some of its elements to its advantage selectively [16].

In this study, the conceptualization of justice is based on Rawls's theory that equates justice with equality in access to basic opportunities and primary opportunities for everyone, as well as considering competence and the ability to receive privileges and rewards.

#### *Rawls's Principles of Justice*

The Rawls' principles are including: i) Every individual has an equal right to fundamental freedoms (everyone must be

equal in freedom). ii) Social and economic inequalities are acceptable under two conditions, first that they must be related to positions and positions that are open to everyone under equality of opportunity, and second, that these inequalities should be of most benefit to the poorest in society.

Rawls considers justice to be based on fundamental freedoms and equal opportunities. He views freedom as the most important goal of political and social justice. Equality of opportunity means that all government jobs and social positions are open to all and everyone has a fair chance of accessing them. He acknowledges that individuals have different talents and abilities but believes that individuals with the same abilities and talents, regardless of their social classes of their origin, should have equal opportunities for training and success [17]. Rawls's concept of fundamental freedoms encompasses freedom of thought and conscience, political liberties (the right to vote and to participate in politics), freedom of association and legal rights. In the presence of political freedoms and freedom of thought, citizens are able to judge about the basic structure of society, and freedom of conscience and freedom of association also empower individuals to cultivate and apply their perceptions of good and desirable.

On the basis of justice, no one should achieve less than what is distributed in the system of distribution of essential goods; and when social co-operation contributes to the general development of society, the resulting inequalities must benefit the less fortunate who their situations have been less improved in this process over the others [18]. Also, if we consider the concept of distributive justice related to the distribution of valuable social resources, then we can also conceptualize justice in four sections, including; i) Justice in the enjoyment of goods and services and material resources (economic justice); ii) Justice in the feeling of power with the meaning of the ability to influence and participate in the affairs of society

as well as the ability to compel others to work for the benefit of the individual or the community (political justice); iii) Justice in accessing knowledge and access to knowledge resources (cultural justice); iv) Justice in the enjoyment of social reputation and dignity (dignity justice).

Chalabi believes that valuable social resources serve as motivational tools for effective action. If the needs of individuals within the community are met, the community can control their behaviour and attitude, but if the needs of the individuals cannot be met and they do not have access to the valuable resources within the community then the individuals are not motivated enough to act according to society's rules and norms. Accordingly, "the degree of consistency of social society and the degree of stability of social order are a function of the degree of community monopoly over valuable social resources" [19]. He introduces one of the processes considered in social consensus as the opportunity and the process of distributing valuable resources in society. In his view, the actual and material conditions necessary to assignment and generalization of social consensus depend on the extent to which the majority of groups, levels, and individuals share in the social benefits of social life.

There is also a concept in Habermas's notion of "the public domain" which means the environment in which public opinion is formed. The basic principle of the public domain is that individuals are free to express their views and express their thoughts and opinions without being forced [20].

Habermas's emphasis on the public zone as a conduit for the formation of social identity and public interest is largely due to the recognition that the continuity of community life depends on the proper functioning of communication structures. They form the principals for acquiring the social consensus and agreement toward public and social interests in the absence of pervasive influence and constitutive agents of tradition. Habermas [20] has emphasized the relationship between the formation of social identity and the discussion in community and groups and in the public domains in general, and attributes the conflicts, contradictions, and identity crises to the lack of genuine freedom and participation of the people in determining their destiny.

### III. HYPOTHESES

The main hypothesis of this study is that the greater the feeling of distributive justice among young people, the stronger their national identity they have.

Regarding the distribution of the dimensions of distributive justice, the subsidiary assumptions are as follows: i) The greater the feeling of political justice among young people, the stronger their national identity. ii) The greater the feeling of economic justice among young people, the stronger their national identity. iii) The greater the feeling of dignity among young people, the stronger their national identity. iv) The more youth feel the feeling of cultural justice, the stronger their national identity. The study also examined the impact of variables such as the legitimacy of the political system, the use of foreign media, the residence and travel of the individual or reference group abroad, religion, gender, age, and

socioeconomic status (Fig. 2).

### IV. RESEARCH METHODOLOGY

This research was conducted using survey method and questionnaire was used for data collection. The statistical population of this study is all young people aged 18 up to 29-year-old living in Tehran. Using the Cochran formula, 368 individuals were selected as the sample and information was obtained from them. The sampling method was multi-stage cluster and five districts were selected from Tehran districts and within each block a number of families were selected. In each sample family using a random numbers table the certain individual was selected to answer the questions.

### V. DEFINING RESEARCH VARIABLES

#### *The Dependent Variable*

National identity in this study means interest and feeling of affection and commitment to the elements of (national) community, including language, history, culture, geography, religion, political system and society.

#### *Independent Variables*

The feeling of political justice means the feeling of equality in access to power resources and influencing political decisions such as equality in political affairs, equality in the right to run for office, membership in parties, access to key positions on merit, equality before the law, and freedom of opinion for everyone.

The feeling of economic justice means the feeling of equality in access to a job and at least income and material wealth and welfare indicators for all and is considered as an effort and merit in paying wages, equal access to minimum housing, health care and social security insurance.

The feeling of cultural justice means the feeling of equality in access to the sources of knowledge and sciences, and access to the least educational opportunities to everyone and the acquisition of qualifications based on competence and ability.

The feeling of dignity means the feeling of equality in social respect and community commitment to the individual and his or her status, lack of class and dignity, respect for people beyond stereotypical traits, dignity based on their ability and competence.

#### *Description of Data*

The mean age of respondents was 23. Also 53.5% were female and 46.5% were male. The majority of respondents 74% were born in Tehran and only 26% were non-Tehranian. There was no illiteracy among the respondents and most of them had high school diploma (54.6) and bachelor's degree (23.9). Religion of the majority of respondents (98.6%) was Shia and 1.4% were religious minorities.

Survey of the activity status of the respondents showed that only 32% of them were employed and the rest (68.2%) were unemployed. Most of the employees belonged to the category of office and office workers. By combining job, income, and education level of respondents and their families, an index was

created that indicated that most people (49.6%) were middle economic base. class and 44.6% were low class and only 6% had a high socio-

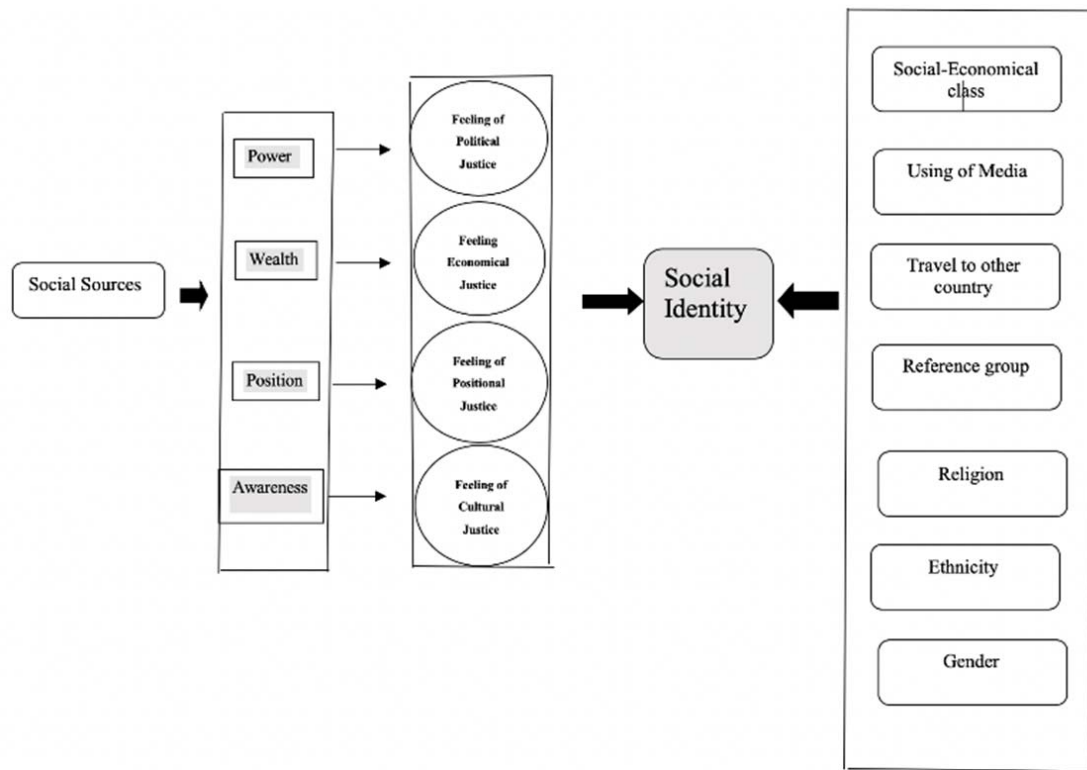


Fig. 2 Schematic graph of the scientific-research model

TABLE II  
AVERAGE NATIONAL IDENTITY DIMENSIONS

Dimensions of Identity	Average	Standard deviation	Number
Social Identity	62.03	18.17	364
Historical Identity	81.28	13.93	367
Geographical Identity	69.93	20.45	367
Political Identity	73.73	17.87	367
Religious Identity	75.73	19.02	368
Cultural Identity	57.64	20.70	367
Linguistic Identity	69.22	18.78	368

The results (Table II) showed that historical identity was the highest dimension of youth identity with an average of 81.28 and cultural identity with the weakest dimension of 57.64, in comparison with different dimensions of national identity. Therefore, attention to culture and national values and customs and its reinforcement to counteract the false values of other countries is one of the important factors considered by the authorities of institutions such as family and mass media. Also, the overall national identity index is 68.28 which means that the national identity of the youth is higher than average and meaningful.

The results (Table III) showed that justice was lower than average in different political, economic, cultural and home dimensions and among the young people, the lowest level of justice was in the economic dimension. Therefore, attention to the economic status of the community seems to be one of the

most important factors must to be considered.

TABLE III  
AVERAGE INDICATORS OF JUSTICE FEELING

Index	Average	Standard deviation	Number
The feeling of political justice	46.67	18.01	367
The feeling of economic justice	28.50	12.87	367
The feeling of cultural justice	58.22	20.84	365
The feeling of dignity	53.65	17.84	365

TABLE IV  
CORRELATION OF INDEPENDENT VARIABLES WITH DEPENDENT VARIABLE DIMENSIONS

	Correlation coefficient r	The significance levels	Number
Social identity	0.16	0.003	363
Historical identity	0.031	0.562	361
Linguistic identity	0.01	0.849	362
Geographic identity	0.247	0	361
Political identity	0.4347	0	361
Cultural identity	0.027	0.603	361
Religious identity	0.195	0	362
National identity	0.182	0.001	364

The study of the relationship between the feeling of justice and different dimensions of national identity has shown that the independent variable of research has a significant relationship with social, geographic, political and religious

identity. But there is no such relation to historical, linguistic and cultural identity. This result may partly indicate that language, history and culture are more stable in the national identity of individuals and are less influenced by different factors (Table IV).

TABLE V  
MULTIVARIATE REGRESSION RESULTS

Model	R	Adjusted coefficient	Explanation coefficient	sig	F
1	0.445	0.198	0.189	21.471	0.000

The results of multivariate regression analysis (Table V) indicate that this analysis is only one step advanced. Accordingly, only state legitimacy is entered into the equation in the first step. At this stage, the coefficient of determination was 0.198 and the adjusted coefficient was 0.189. The F value was also significant at the 99% level (sig = 0.000), indicating the significance of the regression. Also, the error rates of other variables were more than 0.05 and therefore did not enter into the regression equation.

After examining multivariate regression in which national identity was considered as the dependent variable and all independent variables were included in the equation, the main variables of the study were: political justice feeling, economic justice feeling, cultural justice feeling, home justice feeling and impact on the variable of the feeling of identity is examined. Table V show the multivariate regression between the variables of feeling of justice and identity.

TABLE VI  
MULTIVARIATE REGRESSION

Model	R	Adjusted coefficient	Explanation coefficient	sig	F
1	0.238	0.056	0.054	21.061	0.000

As you can see in Tables V and VI, the regression analysis mentioned is only one step ahead. Accordingly, in the first model, only the variable of feeling of political justice was entered, with correlation coefficient with identity variable being 0.223. The  $r^2$  coefficient of this model was 0.056, which indicates that about 6% of the dependent variable is explained by the variable of feeling of political justice. The F value of the relationship was 21.06 and was significant at the level of 0.000.

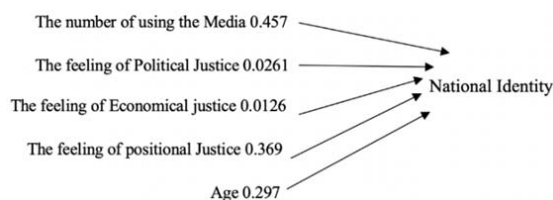


Fig. 3 Route Analysis

As shown in Table VII and Fig. 3, after summing the effect of the significant variables in the model, it can be stated that the largest causal effect of independent variables on national identity is primarily the variable of the number of applied

medias and then they are the age, the feeling of dignity, the feeling of economic justice and the feeling of political justice.

TABLE VII  
DEMONSTRATION OF THE DIRECT IMPACT OF MODEL VARIABLES ON NATIONAL IDENTITY

The amount of direct impact	Variable name
Age	0.297
Number of applied medias	0.457
The feeling of political justice	0.0261
Feeling of economic justice	0.126
The feeling of dignity	0.369
The feeling of cultural justice	0.253

## VI. CONCLUSION AND SUGGESTION

In general, the research hypotheses revealed that the feeling of political justice ( $r = 0.233$ ) and feeling of dignity have a positive and significant relationship with national identity; It would be worse, but the feeling of economic and cultural justice had no significant relationship with national identity. Also, among the control variables including age, gender, socioeconomic status, self-travel or reference group abroad, use of foreign media; there was a significant negative relationship between uses of foreign media and national media. National identity becomes weaker by increasing use of foreign media as well as national identity is strengthened with age, but there is no significant relationship between national identity and other variables.

The most effective way to rebuild national identity, change and optimize community management is to reshape the political structure and eliminate the space between the political structure and the social structure. As this gap also causes an identity crisis, as a result, the national identity becomes more vulnerable.

Addressing youth employment and income is one of the most important measures that the government should pay attention to, because according to this study, there is a strong feeling of economic injustice among young people.

The areas of youth participation in the social, political, cultural and economic fields should be provided and the causes of youth stagnation, isolation and social alienation must be eliminated.

The social trust among this segment of society is weak for their compatriots. Educational systems, mass media, cultural centres, community educators and families try to bridge the gap in addition to raising children well and control a part of a general feeling of pessimism and mistrust in everyone. Its national identity is a legacy of history full of ups and downs. This legacy needs to be preserved. It is the duty of converts' society to pay attention to society's rich heritage.

Based on the results of this study, the young generation intends to keep in touch with other nations. Because of the pervasive influence of the communication media, they can be in touch with other nations and consider English language as a suitable communication tool. Even for fear of falling behind, they tend to teach their children, the next generation, English instead of Persian. Accordingly, it seems that English language education should be consistently on the agenda of

the institution of education from the beginning of the course of study to enable individuals to communicate with the outside world in addition to preserving their mother language. The feeling of political justice is also low among young people. Therefore, there must be community contexts and people can be more involved in the political environment because it will create a dynamic and evolving society.

Researchers are suggested to examine the feeling of justice among different groups of society. In this regard, we can first examine the meaning of justice among individuals and then measure their feelings. At the same time, we can examine the feeling of justice as a dependent variable and evaluate the factors affecting it.

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